

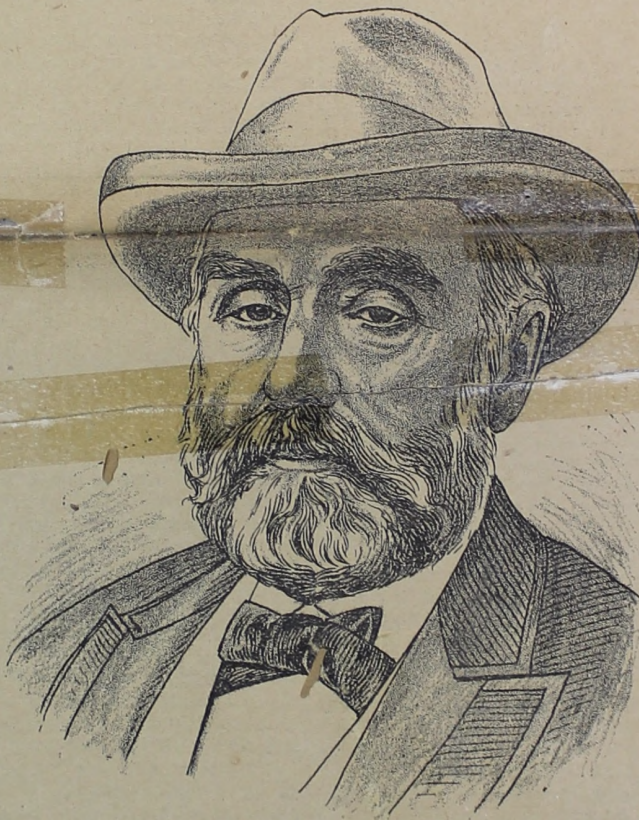
Light of Truth

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An Exponent of the
philosophy of Life.



HARPER ILL'S SYN. COL'S ON

IS WAR EVER JUSTIFIABLE?

BY A. J. WEAVER

NO. 2

It has been the habit of those who defend war to point to certain decisive battles in the world's history as examples in its favor. The great seven-days' battle in the south of France by which Christianity won its entrance into Europe in opposition to Mohammedanism in the year 732 A. D. is a contest universally referred to to justify war on the ground that European civilization resulted from that entrance.

In my last article I divided the civilization of Europe into its three constituent parts—its intellectual, its material and its moral. I showed from the facts of history that the intellectual development of Europe did not result from its Christianity, but instead that Christianity was bitterly hostile to intellectual research—threatening, imprisoning and even putting to death scientific investigators and students of natural law, so that the discoveries in nature which had been made by the great Pagan thinkers Thales, Pythagoras and others, were utterly stopped by the entrance of Christianity into the world, and "intellectual progress arrested for fifteen hundred years."

Let us turn now to consider the second constituent in European civilization—its material part.

In no nation or age does material greatness spring from religion but in all cases from the love of money. Certainly there must exist moral principles, and so far as religion fosters financial greatness, but the fact is that railways, steamships, canals, wharves, telegraph lines, manufactories, mills, marts of trade and banking and other institutions, on which business done on a large scale rests, are not the result of any special form of religion, but are everywhere the outgrowth of a personal ambition to achieve wealth, coupled with great financial ability. Religion never told a man how to build Brooklyn bridge, nor open a coal mine, nor navigate the sea, nor how to construct even a wheelbarrow. It never invented a locomotive nor even a cook stove. Religion did not give us matches, writing paper or the mowing machine. Religion does not profess to do such things because its province is to operate in another field of life and deal with other forces and accomplish other results.

That the material greatness of Europe did not result from Christianity is evident from another fact—from the fact that Christianity was the supreme power in Europe for more than a thousand years before there was the least appearance of Europe's present material prosperity. It was not till science arose in Europe, discovered the power of steam and invented machinery—not till the laws of nature were studied and her forces harnessed for the service of man, did Europe begin to rise in the realm of material life. Christianity, therefore, by opposing science and the free study of nature, set back the material growth of Europe. Had there been no opposition to mental investigation, Europe's present material condition would have come a thousand years before it did.

Let us now turn to the third constituent element in the civilization of Europe—to the moral element. Here we should expect, if anywhere, that Christianity would make a good appearance. To bring the matter before the mind in a proper form let me ask:

"Did Europe receive the greatest good morally by having Mohammedanism kept out and Christianity brought in as the sole religion?" We have been so educated that it is nearly impossible to give this question a just hearing. If possible let us get free from all bias and look at the matter fairly.

Probably intemperance is the greatest moral evil in the world. If it is not the greatest it certainly is one of the greatest. It is a "cancer" on the social organism and how to get rid of it baffles the best minds in Christendom. Whence came this mighty curse? Why is it that it exists only in Christian lands and goes abroad only as carried by Christian civilization? Why is it that in Mohammedan countries where the religion of Mohammed has sole sway that the drink habit has no existence and the saloon is unknown?

It is because Christianity is the only great religion in the world that has shown a friendship for this social custom. This habit of drink prevailed in the land of Palestine, where Christianity was born. The founders of the Christian religion were addicted publicly to its use, and wherever they went, carrying the cross, they carried this custom with them, the result of which was to neutralize the good they otherwise undoubtedly were able to do. They took this custom with them into Europe and it lived and grew as an accompaniment to Christianity. When Christians came to America to be free to enjoy their religion they brought this custom with them, and all western civilization bears this accursed attachment. It is an appetite so long gratified and so deep-seated that it is as easy to cast the mighty Alps into the Mediterranean as to eradicate it from the civilization of our day.

But had Mohammedanism instead of Christianity spread into Europe, this habit would have had no existence, because it exists only in Christian countries. Wherever Mohammedanism prevailed this habit was not allowed and did not and does not exist.

Second only to the drink habit is the practice of gambling. This also was accepted in an early day by Christianity and accompanied it to Europe, and was an active element in the Christian church and in the religion which it produced.

The lottery system was the financial basis of Christianity for a thousand years, and through it mainly the church gained its immense wealth and planted a taste for gambling in the hearts of the people who believed the church could do no wrong.

But gambling was never attained by the Mohammedan religion. It is strictly forbidden in the Koran and it does not exist in any land where the Koran is accepted as law. Had this religion instead of Christianity taken possession of Europe, the gambling house and the saloon would have become no part of western civilization and would not exist today in America and Europe, luring young men by the thousand, yea by the million, away from the path of rectitude and undermining their manhood.

But it may be said, in opposition, that Mohammedanism would have brought polygamy. That is true. But it is easy to control and limit polygamy. It is easy to enforce a law which allows only men of wealth to

practice it. Such as was the case in Utah, where only church officials and a few men of large wealth took more than one wife. Poor men, laboring men, the common man, can not afford and does not desire a plurality of wives. Furthermore, by a popular vote or even by an outside power the practice of polygamy can be utterly stopped at any time, as it has been done in Utah by an act of congress. But no prohibitory law can stop the use of strong drink. Maine has had such a law for many years, but it only slightly checks the sale of liquors. The appetite once formed is so strong that men will violate and evade any and all law to gratify it.

Still further, polygamy does not destroy the reason, destroy the sense of honor and undermine the moral and physical health as do gambling and the drink habit. In no way whatever does polygamy bring the universal wretchedness, poverty and degradation which attach to the saloon. Not for a moment can one be made to offset the other.

But it may be said that the special value and superiority of Christianity lies in the principles of love and kindness which attach to it. Surely in these Christianity towers above all other religions on earth. Surely Christians are not so cruel as Mohammedans. Christian nations are more humane than Mohammedan nations.

This may be true today. England is more humane than Turkey. But this was not the case when that great battle was fought between these two religions for the possession of Europe. The history of Christianity in Europe shows a record of awful cruelty and savage atrocity which have scarcely been equalled even among savage races. In that age in India mothers cast their babes into the Ganges, worshippers cast themselves before the car of Juggernaut and widows were burned on the funeral pyre of their husbands, but in all cases death was made as sudden as possible that extra suffering might be avoided. With savages slaughter of their enemies is mainly to kill, not to torment. But the Christians of Europe were not satisfied with killing; nothing but extremist torture would do. They exhausted their ingenuity in devising the thumb screws, the gridiron, the rack and other instruments, not to produce death simply, but the most excruciating agony, which was often lessened temporarily to postpone death in order to lengthen out the torture. Such acts were not confined to Catholic Christianity. Protestants were equally as cruel. Nor were these sufferings inflicted on foreigners and on the enemies of their religion, or their homes or their country, as is usually the case with the cruelty of savages, but on their own brother Christians, of the same nationality, of the same town or city and sometimes of the same family; nor were they spasmodic and the outbursts of any sudden anger, but they were premeditated, continuous, and reached over hundreds of years, coming down to the beginning of the last century. They were most extreme when inflicted on heretics, scientists, witches and the insane.

In justification of the presence of Christianity in Europe it may be asked whether Mohammedanism would not have been equally cruel had it been the dominant religion in Europe? It is true that all religions were cruel, but it seems to be the verdict of history that both Paganism and Mohammedanism were less cruel than Christianity. I have room to give only a few quotations, but they are enough to settle the question.

Andrew D. White, in his great work on the warfare between Christian theology and science, contrasting Chris-

tians with others, says: "The Arabs and Turks made a large and merciful provision for the insane such as was not seen in Christian lands." Again he says: "The admonitions to gentle treatment by the great Pagan and Moslem physicians were disregarded by the Christians, among whom the treatment of the insane tended more and more towards severity." "A few Christians coincided with Pagan physicians, but all in vain; the current had become overwhelming." Speaking of the extreme tortures inflicted by Christians, he says: "Under Paganism the rule regarding torture had been that it should not be carried beyond human endurance; a limit was put to it, but, when Christianity had become dominant throughout Europe, torture was developed with a cruelty never before known." History gives the facts on which he bases these assertions, but I have not room to give them. If any one doubts, let him read Mr. White's great work, which ought to be read by all.

But it may be asked if the civilization of Europe did not come from Christianity, from what did it come? It came from Anglo-Saxon or Teutonic blood, and it does not exist outside that blood. It is not so much a people's religion which makes them what they are as their inherited or blood characteristics. Look at Spain. She is zealously Christian. No prominent infidel ever lived within her borders; but she is the most cruel and unprogressive nation in western Europe except Portugal, and she, too, is Christian. The Nestorians are Christians and have been for 1,400 years, but they are as barbarous as the Kurds, their next door neighbors, who are Mohammedans. The Armenians are Christians, but they are not superior to the Turks, who join them, and who are Mohammedans. The Abyssinians are Christians and have been since the fourth century, but they are as low in the scale of progress as the Arabs, who are their neighbors, and who also are Mohammedans.

Europe is Christian; she is also enlightened. But were she Mohammedan would she be any less enlightened? Mr. White says the advent of Christianity into Europe "arrested its development for twelve centuries. Would the advent of Mohammedanism have been worse? Probably not as bad, for Europe dates its intellectual growth from the rays of light it received from the Mohammedan schools in the east through the opening made by the crusades. But we must remember that Mohammedanism in that age, like Christianity in that age, was a spiritual despotism. It is more than probable that had both of them fallen asleep and the world been rid of them for a thousand years, humanity would have been the gainer. It is especially evident, if the testimony of history is to be taken as authority, that the presence of Christianity in Europe, down at least to the seventeenth and probably to the eighteenth century, was a millstone hung to the neck of the Anglo-Saxon race.

In the face of facts as recorded in history, how is it that Christians, in this enlightened age, refer to the great battle by which Christianity kept Mohammedanism out of Europe, to justify war? The truth is that if that battle and also the whole long war between the Christians and Mohammedans, which covers a space of five hundred years and which is a record of frightful cruelty not surpassed by the North American Indian, had never had an existence, but the two religions worked side by side in the spirit of peace and good will, the human race in Asia and Europe would have been the gainer. Even if we grant that good came from the victory won, a

far greater good would have resulted had the contest never been waged. It is therefore false and unjustifiable in fact and pernicious in effect for anybody to defend war by quoting this great battle, which gave Christianity an entrance into Europe.

A. J. WEAVER.

Old Orchard, Me.

THE COMING CENTURY.

An examination of the achievements of mankind for the century closing may well serve as an index finger or guidepost to point the way which that portion of humanity which will occupy this terrestrial ball for the next one hundred years may travel, but only for a short portion of that time would the ablest and wisest be enabled to approximately predict the course of coming events. Who was it said, "It is only the unexpected things happen?" I do not now recall, but at any rate the aphorism may well be written in letters of gold upon rocks of granite. Who that lived 100 years ago in the wildest flight of fancy could have dreamed of the events which crowded the present century with such glowing results as are to be found on every hand, no matter in what direction we may turn. The latest guess of men of science as to the present duration of human life on this planet is, we are told, 800,000 years, though life in various forms is believed to have existed for many millions of years previous to the advent of man. If human life has existed for 800,000 years on earth and greater advancement in knowledge has been obtained (and who can deny it) in the last 100 years than in the 799,900 years which preceded it, how justly may man apprehend great things as our inheritance, or rather the inheritance of our posterity, for the twentieth century. We often hear it said that history moves on, that all our knowledge will disappear and be replaced by savagery and barbarism, in turn again to be replaced by civilization. However true that has been in the past, I deem it highly improbable that such a condition of affairs will again recur, as civilization has so thoroughly permeated the habitable globe that ignorant strength can never prevail again. We may all rest secure in the belief that the highest intelligence of today will yield only to the higher intelligence of tomorrow, thus permanently insuring the predominance of the highest scientific knowledge. The physicist and chemist of today are the real warring Titan giants, mild and meek scholarly men, and the armies and navies of the world dealing death and destruction on every hand are but their obedient vassals.

Daring indeed would be the man who would undertake to say of the advancement of knowledge, "Thus far and no farther shalt thou go," and yet theologians of the old school claim that pre-eminence as their indisputable right and consign Spiritualists to a country having a different climatology to that prevailing at present in northern latitudes. In this matter of theology the learned divines do not show us the courtesy that we do them. We allow, and tell them so, that they will ultimately be saved from eternal torments, notwithstanding the error that they have taught or the evil that some of them may have committed, but so little do they follow their own golden rule of doing unto others as they would that others should do unto them, that they may consign us to that spot or country which none of mankind are supposed to be anxious to occupy as a permanent residence, the thermometer indicating too much heat for comfort there. Certainly among the many changes that the twentieth century will bring to mankind will be free-

dom of thought, freedom from creeds that restrict the good impulses and constrict the free action of the human heart. We hope that the end of the twentieth century will not witness war and religion such constant companions as they have been for the last fifteen hundred years, and the world will be greatly the gainer by reason of the divorcement. Among the many events that we may confidently predict will take place in the next 100 years will be an improved method of communicating our thoughts one to another. Telepathy is bound to prove a marvelous factor in this work, and then after telepathy is put to practical use will come the communication of intelligence by the projection of the spirit or astral body of man through space. To illustrate I will give you an incident of which I happen to be thoroughly advised. A friend of mine had been in the habit of conversing frequently with a third party upon psychic subjects, and had an appointment to keep with the latter. Suddenly he received intelligence compelling him to leave the city without giving his friend notice that he would be unable to keep the appointment. While absent he did not write, but the friend when they next met remarked to him: "I know that you left on the early morning train of such a date, because you came before me with hat in hand at daybreak of that morning and said to me: 'Goodbye, I have to take the early morning train.'"

When the psychologists unravel the science of the soul, wrapped for ages in mystery, mysticism and ignorance, we shall be able to communicate daily or hourly with our friends at the Antipodes with more certainty and celerity than we now do by the telegraph. Will not that be an achievement worthy of the twentieth century? Again you know that air, in its various expressions, furnishes the chief support to organic and other forms of life. Did it never occur to you, young friends, that finally nutrition will be drawn for man directly from the atmosphere surrounding the earth? Already has one substance used in cookery been directly obtained from the air, though not commercially profitable thus far. If you do not know what the article may be just ask your neighbor or friend to enlighten you. Do you think that this world alone of our solar system is inhabited? You should read Camille Flammarion on the subject of the probable inhabitability of the planet Mars and the possibility of communicating with its people. Flammarion is one of the leading astronomers of the world and an avowed Spiritualist. He is a most pleasing writer, and men of such attainments, like Crookes, Wallace and he, greatly grace our belief. You know that there are people in the world that permit educated people only to think for them, and such folk always have great respect for the opinion of a great man, though in point of fact the great man may not be qualified to express an opinion on the subject under consideration—but these remarks will not apply to the belief of these men upon the subject of Spiritualism, as that is a matter that has had their closest investigation and consequent firm adherence. It is not improbable that an attempt may be made early in the century to send signals to Martians. It is Flammarion's belief that we will get replies should we do so. At present we use for heating and cooking purposes, those of us in the natural gas belt, natural gas and others for the same purpose anthracite and bituminous coal. Do you ever consider that the interior of the earth will finally supply the heat by which we will warm our houses, ultimately, if indeed we do not obtain sufficient heat from

that source to cook our food, generate our steam and melt our iron. Originally for billions of miles surrounding our sun, in and through interstellar space, existed in atoms the substance of our earth and other planets. In accord with primordial law it is believed that these atoms were drawn to the sun and ages and ages afterward, by vertiginous force, expelled from its body to their present orbits, where the law of gravitation held them firmly. The inconceivable pressure received by the elements in the earth's center causes a heat so intense as to defy accurate calculation. It is a certainty that when fuel becomes scarce the interior heat of the earth will be utilized for the benefit of mankind.

If you read the late magazines, and particularly McClure's for January, you learn that subaqueous navigation is now an assured fact, and not only is such a marvelous statement a verity, but that man has accomplished that which science has been declaring a certainty, namely, that water will stand upright like an adamant wall against compressed air and that a vessel door may be opened out into the bottom of the sea, in to which a man may walk and not a drop of water enter the vessel. Do you suppose that statement could have received credence 100 years ago? With all our capacity for receiving demonstrated scientific truths few of us today would care to make the experiment and yet that such is the case is as certain as that tomorrow's sun will rise—nay as certain as that the round earth today revolved on its axis. Behold the beginning of the realization of Jules Verne's most extravagant dream, which, when it appeared, convulsed with merriment and incredulity all mankind, most probably including himself. Subaqueous navigation now an assured certainty, the problems of aerial navigation will be attacked with renewed vigor and can it be doubted that success in that field will much longer be denied mankind? Do you know that such a discovery will usher in the era of peace, when "the lion and the lamb shall lie down together and a little child shall lead them?" War is the result, as we all know, of some form or other of greed, but the tiniest principality of earth could, by the means of aerial navigation contend successfully against the czar of all the Russias. A bomb from the sky could more easily destroy the palace of the czar than could it the cottage of the aeronaut. About three years ago I spent an afternoon in the company of an officer of artillery, U. S. A., who has since distinguished himself in the recent war with Spain, and in the course of our conversation made the same remark regarding the result would be as predicted, but that not only agreed with me that such an achievement was feasible and that the result would be as predicted, and that furthermore his brother officers and he had discussed the same question, reaching the same conclusion, that upon the discovery of a reliable method of aerial transportation war would be brought so directly to the attention of governing authorities that they could realize the importance of an immediate cessation of hostilities and a substitution of peaceful means for settling the issue in controversy. Science will abolish war as it has, through Spiritualism, abolished hell, and mankind will be the gainer thereby. This discovery is as certain to be the heritage of future generations as that mankind shall continue to exist, and that mankind will continue to exist on this earth while occupying a material body and afterward exist occupying a spiritual body, I am as well convinced as that I know that my conscious entity is directing both pen and brain at the present moment. Oh, wise and divine-

ly inspired Paul, thy words are a continual solace to mankind: "There are also celestial bodies and bodies terrestrial, but the glory of the celestial is one and the glory of the terrestrial is another. There is one glory of the sun and another glory of the moon and another glory of the stars, for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. There is a natural body and there is a spiritual body." And of that spiritual body I believe my soul shall under God retain sovereignty

Not for an hour, nor for a day,
Nor yet while we on earth shall stay;
But till the stars that dot yon sky
With nature's self lie down to die.

WILLIAM TUCKER.

WHAT IS SAID OF "THE CHRIST QUESTION SETTLED."

"This morning I have just finished an article for the Thinker in which I make favorable mention of your new book on the Christ question. It ought to be a clincher as to whether Jesus existed or not."

DR. E. D. BABBITT.

Los Angeles, Cal.

"I am more than delighted with your valuable book, 'The Christ Question Settled.' All sides are represented. Your own style is racy, clear and strong. I like the volume exceedingly, and wish that I could do something to increase its sale."

DR. FRED L. H. WILLIS.

Rochester, N. Y.

"Though all your works are interesting, this last book is to me the most valuable. It is a storehouse of knowledge. W. E. Coleman's tread in this book is massive, and you have handled Ingersoll with the graceful sharpness and critical acuteness that he deserves."

SILAS BOARDMAN.

Lacrosse, Wis.

"I am constrained to regard this latest work of the Spiritual Pilgrim as the crowning effort of his life, and a work of paramount value to the world, to all scholars, and religious thinkers of whatever shade or faith. . . . The evidences seem to me irresistible and unanswerable that Jesus of Nazareth, as known in the gospels and writings of Paul, did exist."

LYMAN C. HOWE.

Fredonia, N. Y.

"This handsomely bound book, by Dr. Peebles, 'The Christ Question Settled, or Jesus, Man, Medium, Martyr,' will prove a valuable acquisition to my library. Never did we need an exhaustive work of this kind more than at present. I am sick and tired of the caviling, iconoclastic Spiritualism of the past. Give us affirmation—give us spiritual truth."

DR. GEO. A. FULLER.

Worcester, Mass.

This is a good book to read. Elegantly bound and finished. For sale at this office. Price \$1.25; postage 15c.

Vice President Hobart says that he is a direct gainer financially by the war with Spain, for the reason that whereas an average of 100 babies a month were named after him prior to the outbreak of hostilities, the honors—and the attendant expense of bestowing small checks—are now being shared to a great extent by Dewey, Schley, Roosevelt, Hobson and other war heroes.

MISCELLANEOUS.

THE IRONY OF HISTORY.

Thomas A. Millar.

'Tis said history repeats itself. If true, it seems a trifle dilatory in coming around, at times. The writer was reading a bit of ancient history from a book that had become dusty from neglect and nonuse, that suggested the oft-quoted aphorism, namely, "History repeats itself." The book was opened mechanically and the following words were read:

"Thus saith the Lord of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came out of Egypt. (Four hundred years before.) Now go and smite Amalek and utterly destroy all they have and spare them not, but slay both men and woman, infant and suckling, ox and sheep, camel and ass."

And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen and ten thousand men of Judah.

According to the account given, this Sitting Bull edict was a success.

From a Captain Kidd point of view three thousand years have elapsed, and we read of an order from the great ruler of this republic to General Miller:

"Go to Iloilo and take possession thereof, peaceably, if possibly, if not, murder them."

The Iloiloians, like the Amalekites, would not surrender what they considered their birthright without a struggle. The consequence was the bow and arrow fighters of the Philippine Islands were numbered by McKinley's hosts with their ~~weapons~~ guns and modern implements of warfare.

According to reports there were thousands of footman, woman, infants and sucklings slain. The only suggestive reason why the asses were not numbered among the slaughtered is, Washington is ten thousand miles away and protected by the greatest republic in existence, whose rulers are endeavoring to make her subjects, and the world at large, believe their prenatal love of justice and philanthropy and liberty justifies them in this murderous onslaught under the guise of benevolent assimilation.

Gen. Miller's official report of the battle is not in yet, but the authorities at Washington state the Americans suffered practically no loss of life, while the natives were killed and bows and arrows captured by thousands.

This condition is quite a contrast to the one that prevailed a few short months ago, when Aguinaldo, the Filipino leader, was sailing the placid waters of the Pacific in company with the hero of Manila, as his ally.

In those ante-bellum days Aguinaldo's amenity and ability were unquestioned; today he is a yellow heathen, simply because he took up our cry of 1776, and said, "Give us liberty or give us death." The latter he will receive if caught, at which time the modern Agag-naldo will be hewed as Samuel of old hewed the ancient Agag, and when this last act of "benevolent assimilation" is performed, it can be truly said, "History repeats itself."

The Ohio Humane society has been trying to prosecute the Cincinnati City hospital authorities for inoculating a rabbit with virus from a corpse, but were "powerless under the present construction of the state laws."

HONEST CRITICISM.

I was pleased to read Rose E. Angel's contribution to the discussion concerning the reality of the existence of Jesus in your paper of the 28th ult. I have asked that what proof there is of his being anything more than a local reformer, may be given, and all the reply vouchsafed is that full particulars can be found in a certain book. Perhaps it is safer between the covers of a book than exposed to public criticism in your columns!

However, as I have not only some angels in the spheres, but also on the earth plane, on my side, I am perfectly happy.

In your last issue of the 11th inst. the question is again referred to, and seems to be resolving itself into the meaning of the words "local importance." This qualification is, of course, limited to the lifetime of the subject and its amplification thereafter, for various reasons, is the cause of all the trouble, and gives distortion of aspect to the character affected.

Fresh interest is then added to the subject by the communication claiming to be from Jesus himself, given through the organism of Mr. Seaver, of Lockport, N. Y., and I think I am justified in claiming this as evidence on my side. Therein Jesus asserts that he was simply a powerful medium, voicing the inspiration coming to him from higher spheres. Not a word about being the founder of a new religion or anything of that sort; only an ordinary mortal doing his utmost to relieve suffering and enlighten his fellows. The whole communication breathes forth simplicity and modesty, qualities that some that I might name would do well to emulate. No man was ever truly great without modesty.

What a commentary upon the great religions of so-called Christianity are his remarks about being in some degree earthbound by all the worship and erroneous thoughts filling men's minds in reference to himself! The idol that millions bow down to to worship as a God and to whom they look for help and salvation, caused to suffer and his progression in the spirit spheres interfered with by the very means they take to show him honor.

Returning again to your correspondent, R. E. Angel's, letter, she says she considers the contradictory communications coming from the spirit world as the weak point of Spiritualism. If she will pardon me, I would say that we have no right to call that the governing laws of which have not yet been discovered a weakness. There can be no weakness in the operation of natural law, and these communications must be subject to law like anything else. They are rather proof, I think, that those beyond the veil are very human in the characteristics and that there is no infallible mine on which we can draw for truth at will. Every one must do his or her best, and with hard work and manifold disappointments a nugget of pure gold here and there may be occasionally unearthed for our encouragement. May it not be that truth is the reward of the worthy—of the honest and earnest seeker? Certain I am that there is nothing more valuable than truth, however infinitesimal in degree. The reason why, I suppose, in this perverse world, most people persist in seeking falsehood.

A. K. VENNING.

The Coming Age, \$2.00.

The Light of Truth, \$1.00.

Both for two dollars a year. NOW.

"What's dis yere copper combination dey talks of in de papers?" "Some new move of de p'lice commission, I s'pose." Boston Commercial Bulletin.

PSYCHOMETRY.

I have had the pleasure recently of reading a work on the above subject, published by J. C. F. Grumbine of Chicago. The book sells for the popular price of fifty cents. I would like to say a few words in behalf of this work through the Light of Truth.

In this condensed work on Psychometry is found more useful facts on this science than is found in whole libraries of theosophical works. To speak of all the good points in this work would be to reprint it entirely.

I am fully convinced the author of this work had in mind a higher mission than the procuring of money he could get for its sale. One can see an effort on his part in this work to get the people to take hold of these problems in life—these first principles—to develop, unfold and perfect their mental faculties, until an army of men and women, who have built a strong foundation of psychic knowledge and wisdom far superior to anything in the world today, they will rise up and take control of the world's mighty problems.

When the world of phenomena is fully understood the cause is easily traced and applied, and results brought to fruition. Cause and effect are never far removed from each other. There are universal laws that, if rightly applied, will lift the people out of the hells of suffering and discord, and place them on harmonious footing in reach of and in possession of full and plenty.

By a proper and careful study and the right application of the principles as taught in this work on Psychometry will lead the student from darkness, and by easy and gradual steps into the true light of illumination. Why not let all who have the capacity to think go to work in a sensible way, and make the attempt to acquire this knowledge, and see to it that they come into harmony with the universal law? When this is accomplished we will find a mighty army of people drawn together by a common bond of sympathy so strong that no power could disturb them.

It is better we let Mr. Grumbine speak for himself.

At page 13 he says: "Mind is the oracle of spirit through which spirit expresses its thought and life, while consciousness is its light by which it becomes aware of or perceives itself. The objective plane or hemisphere of the spirit could not exist or manifest were it not for spirit, as neither could the subjective spheres roll into definite, rational order of expression without spirit, but the spirit could be without either the objective or subjective phases of its manifest and express life."

Page 14: "Its field is within the subjective outward upon the objective."

Page 15: "Psychometry deals specifically with sensitiveness, but as all sensitiveness is centralized in the mind and apprehended through it by the spirit, a vision of the object and subject so sensitized being had, seeing is really the act of perception. Now, all creatures have this sensitiveness and perception; some have a hyper degree and superabundance of it, while others have very little; yet all possess it. And it is because of it that Psychometry is an exact and demonstrable science."

Page 27: The question of method is an important one; to know how to perceive and see with the inner or spiritual vision is a philosophy deep and divine. True, no man can understand the process by studying its effects. He may learn its laws of manifestation or its power of evolution, its modes and its forms of action, but still be mystery. He must himself become its master would he perceive

its philosophy. Its experiment may startle and interest, but will never instruct him.

Page 29: "Whatever it is, or is not, it is the transforming and translating power of life, and through it the interior spheres of being are opened up and revealed. For such is the mystery of its process and divine workings that no sooner is it expressed than it unveils what is hidden within the Holy of Holies, and brings to the consciousness a sweet and rare effluence of light, which reveals hitherto unknown and unperceived powers of being. Unlike mediumship, which is functional, it discloses what is supremely potential, and divine in all."

Besides the fourteen rules given for development, there is one chapter on "Concentration is a mental exercise, times the price of the book. At page 32, on Concentration, he says in part: "Concentration is a mental exercise, but it may be spiritually applied for the higher we soar the more beneficial is concentration. Let it here be known that the trance which is a form of obsession, where the will of another by hypnosis or suggestion controls or governs the outward ego and for the time sets it at naught, is an illustration of concentration."

Page 36: "If in matters which are material a seer has easier access than the medium, then the neophyte who cultivates the sphere of divine light and lucidity by proving both a desire and a worthiness of them, can penetrate deeper the material or spiritual world—because nothing is hidden from the spirit once divinely awakened. It scans the manifest and the unmanifest world, its forms and its essences, and the cosmos is an open book. This gave Jesus and Swedenborg to Plato and Hegel their superior illumination and qualified them to become evangelists of universal theosophy."

F. P. WAGNER.

Vancouver, Wash.

HUSBAND AND COFFEE.

Would be Foolish to Stay With it.

I must tell you about my husband and his experience with coffee. He had been nervous and more or less irritable, suffering with nausea and waterbrash from time to time and sleeplessness, with a considerable amount of indigestion.

I finally induced him to leave off the coffee, for while his ailments were different somewhat than mine, I was convinced that it was the poisoning of the nervous system that caused his troubles as well as my own.

We have now been using Postum over a year, and are in the very best of health, stout and hearty every way. You may be sure we have learned to make Postum so it tastes fine, for we believe in "good things." We made Postum rather sloppy at first.

I cannot describe what a blessing we have both derived from the use of Postum. I have written these facts in the hope that some others may be benefited by the statement and leave off the coffee that is the real cause of so much physical suffering. A friend of ours, Mrs. Emma Dahlgren, had dreadful stomach trouble for years, bloating after meals, great nervousness and serious constipation. The physicians could not do her any good, but immediately after she left off coffee and began using Postum, she got over her nervousness, constipation and other sufferings, and now enjoys fine health. She is not like the same person; cheerful at all times now, while formerly she was very despondent and ill. Mrs. Lena Noble, Fairfield, Ia.

Let our friends be generous and our debtors just.

THE CLOCK

Kept the Vow Made by a Man Shortly Before He Died.

The Little Town of Marblehead, Mass., Contains a Timepiece Which Is Mystifying Its Owners and All Their Friends.

The following is from the Boston Transcript:

Of the fact that strange phenomena exist which people are obliged to accept without being able to explain them the quaint little town of Marblehead furnishes an instance in the shape of an old clock, or the almost empty case of one, belonging to Mrs. Pitman, who lives on Reed's hill, not far from the railroad station.

Even the most skeptical have been obliged to admit its existence and mysterious workings and to confess their inability to explain the power that controls it or to advance any reasonable theory upon the subject. It is simply the wooden case of an old-fashioned eight-day clock, entirely destitute of works and containing nothing save the coiled wire that once formed a portion of the striking apparatus. It was the property of Mrs. Pitman's father and has never, to her recollection, been other than it is now—without pendulum or mechanism.

For some reason unknown to others it was prized very highly by the old gentleman and was kept on the mantel of a seldom-occupied room on the second floor of the house. The family, comprising, besides Mrs. Pitman, her father, children and brother, were church-going people, and were never known as spiritualists, and she knew nothing of the mysterious powers possessed by the old clock until one evening when she heard it strike clearly and distinctly, as if in perfect order. She listened with amazement, and the strokes ceased, and the equilibrium.

The popular proverb then, turning exchange is, "I was about to express her surprise and ask him for an explanation of the wonder, when he said, very quickly: 'It is striking for me; I am going away.'"

She laughed in disbelief and he added: "I mean that I am going—never to return."

"But there are people who say that those who die do come back sometimes," she said, refusing to regard the matter seriously.

But he looked at her intently as he said, slowly and solemnly: "Then, if it is possible, I will return to you, my daughter, and in a way that you cannot mistake."

Nothing more was said at the time, and a few days later the old gentleman died—very suddenly.

Mrs. Pitman had given little thought to her father's words until one day when in the room where the clock was kept she was startled by hearing it tick, with the same regularity and distinctness as though the missing works were again within the case and moving the long-gone pendulum.

She hastened to call her brother; and as the two stood listening to the monotonous "tick-tick" of the invisible pendulum she told him for the first time of what their father had said to her shortly before his death.

He listened to her with impatience, and when her story was finished he asked, angrily, if she believed their dead father would come back to earth and manipulate the old clock. And he warned her to say nothing to the neighbors about the matter, for fear they might "think her crazy."

Several clockmakers were called in, but none of them could find anything to account for the strange ticking within the case, which now began to come quite frequently.

Mrs. Pitman soon found that the clock would reply to questions which

could be answered by a simple "Yes" or "No," and that the responses were always sensible, and when relating to future events, borne out by subsequent facts. These answers would come not only for her own benefit, but for that of others as well, so that many have consulted it through her "mediumship"—if such it can be called—and always with satisfactory results. At times, and when visitors are musical, there will be heard a tinkling, as if invisible fingers were picking on the wire; and upon one occasion there came to the astonished ears of a lady the opening notes of an air which had been the favorite of a recently deceased relative.

A PSYCHICAL EXPERIENCE.

A short time ago Mr. Chrisbaum, a man living a few miles south of Franklin, Neb., was reported missing. No clue to his whereabouts could be found, and it was supposed he had been murdered. Suspicion was directed to two men who had taken possession of his property. But no trace of the body could be found. The general opinion was that it had been taken to the river and put under the ice. This opinion seemed to be confirmed by most of the Spiritualists of this place, though nothing definite could be obtained. There was one, however, who did not coincide in this decision. Briefly told, the story is this:

"I had heard about the missing man, and the suspicions of foul play, but not knowing any of the parties I took but little notice of the affair, and it had, I think, entirely passed from my mind till one morning about a week later, when its memory was awakened by an experience which I can never forget."

"I was lying in bed, and seemingly fully awake, when a peculiar sensation stole over me, and I was transported to the scene of the supposed murder. I saw the murdered man sitting by the stove. (Here he gave a description of the victim.) He had removed his shoes and was warming his feet when two men—an old and a young man—entered the house and engaged in conversation with Mr. Chrisbaum. After talking a few minutes the young man arose and went out. He remained but a moment when he returned, carrying something in his hand which appeared to me like a short bar of iron or a hammer. I could not tell. He advanced as if to resume his former seat, but instead took two steps to the right, which brought him directly behind Mr. Chrisbaum. Raising his hand he dealt him two stunning blows across the right side of his head. The old man, uttering the piercing cry, 'Help! Murder!' sank stunned and bleeding upon the ground. Both men immediately sprang upon him. But the cry of pain and fear rang out so startlingly distinct that it partially aroused me from my dream—so I did not see the rest of the tragedy. But I was soon dreaming again, and in my dream I saw the murdered man carried to an old stable close by. A hole was dug in one of the empty stalls and the body put into it."

He gave a description of the house and surroundings, which were found to be correct; and he said: "No, they never took him to the river; he lies buried there."

Two days later the body was found buried in the old stall exactly as indicated. Two good psychometrists had traced the body to the river. Why were they misled? Yours truly,

C. H. SIMPSON,

Franklin, Neb.

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The time is undoubtedly coming very rapidly when the isolation of the farmer will become mitigated, owing to "neighborhood telephone lines," by means of which they can communicate with each other without reference to the condition of the roads or press of work. A local paper of an inland city in New York state describes an interesting line where the subscribers constructed the line, furnishing the tools and doing the work themselves, the expense for wire, instruments, etc., was equally divided among them, and the cost was only \$14 per share. The line, of course, is free to subscribers, but others can make use of it by the payment of a small fee. At present there are 10 subscribers to the line.—Scientific American.

Bachelor Ratiocinate and Widow Dot Intuite.

BY LISLE E. SAXTON.

CHAPTER I.

"Oh wad some power the giftie gie us,
To see ourselves as others see us;
It wad from mony a blunder free us,
And foolish notion."—Burns.

"Heigho! a bachelor of forty, and disgusted with hotels and boarding houses, where none care whether I go or stay, only as my dollars add to the sum of mine host or hostess. I wonder how it would seem to have an establishment of my own, with a feminine modified perfection to preside, even though said feature was my sister—sort of bachelor's, headquarters with a kitchen to it. Yes! Decidedly bachelor it must be, with these items absent; cats, aquariums and that greatest of abominations, a canary. There is sister Dot, recently widowed! In the long ago she was a small satellite that revolved around her big brother. It is true she was several years my junior, and but a schoolgirl when I went into business in another state; but as I remember her then, she was of the malleable type. One that her friends could mould into almost any pattern that pleased them, and as she married young, has of course been under masculine rule until recently. Her husband, poor fellow, has just tested the realities of immortality, leaving her a sister childless, and as she must be very lonely, it will be a praiseworthy act of generosity for me to offer her a situation as lady proper in my home. We are all that is left of the family, as father, mother and brother Paul died several years ago. Well! If Dot is like mother she will be an excellent housekeeper, and an amusing companion when I need such recreation from business cares; also make a valuable nurse when I have those severe headaches. I will write to her immediately."

"What! A letter this soon? Indeed Dot is prompt. She accepts my offer and will come as soon as I get my arrangements made. Also agrees to my terms of fish and birds, as absentees. Well! This looks as if I am to have a rest. I will have the furnishings attended to without delay. It was a streak of good luck, after all, that prevented me from obtaining a tenant for the stone cottage. I will write informing her to come next week, for if arrangements are not completed she can sort of superintend. And really I will be very glad to see her, though we will have to get acquainted, for now we are little better than strangers."

"Dot is here and we are domiciled. She has the woman's characteristic, in a marked degree, of jumping to conclusions; and I must influence her to be more judicious in the selection of reading matter. Here she comes."

"Oh, Rate! Why do you not build your hopes on something more substantial than nonsense?"

"What do you mean, Dot?"

"Why, you said this morning that home should be the spot where our good selves are nursed into strength for expression; the place where we may retire for rest from the cares and vexations of life; that this home of ours is to be a model one, and the basis upon which you found your

hopes of earth happiness. Very good that far, and I assent; but you came home at noon and asserted that a man may as well try to feel at home in Tophet as where a table is ornamented with such nonsense as Tom Paine's and Bob Ingersoll's works, Spiritualistic absurdities and some of my favorite poets. I believe the fires of that place have been put out by just such works as these, especially the two last named classes; for the most intelligent D. D.s now do not quote the Bible to prove a fire and brimstone hell. In fact, have abandoned the belief; hence I place such books as the base of all happiness, and I found my heaven here and hereafter on the truths they foreshadow. Your aspirations must be very different from mine or else they require very different nutriment. It seems to me your cares and vexations need queer lubricants, to judge from some of your book companions; and that ideas of happiness drawn from them would be very monotonous; hence, as we so disagree, both, in your estimation, can not have sense, and you will agree with me later on that these works are logical, and prove your hopes now founded on nonsense. There is some logic for you, and Rate you ought to be gratified with your pupil."

"It surely is a feminine type, but you will prove a false prophet, for I will never see any logic in Spiritualism. But, Dot, there is only one way to heaven, and that through belief in the merits of our Savior!"

"I believe it, and that Savior is ourself!"

"Dot, do you not believe in inspiration?"

"Most assuredly I do, and that my favorite works, as well as yours, can claim a godly portion."

"Where have you been to get such infidel ideas?"

"Drank deeply from my own mind, realizing that it is but a tiny spring that connects with innumerable and vaster ones, known to you under various names. For instance, one that you consider the only fount of inspiration—the Bible—I have given a position more prominent. Then I have arranged the others in convenient places from which they, too, may be easily drawn, when the mind needs what they may furnish. You surely can not charge me with unfairness."

"No, but I do charge you with irreverence, Dot!"

"Please explain."

"For daring to compare any work with the Bible."

"It will gain by comparison, if truth; but if only some long ago person's conception of it then, when, through evolution, humanity's understanding improves, the old will suffer by the comparison, yet the truth remains unchanged. You say we have reasoning faculties given us to be our guide (I think we evolved them), hence if I study the Bible the result will be what the ego can do through its instrument—brain—and if you think your soul would produce very different results with the same limitations, I wish I could try the experiment."

"I know, little Dot, it would lead you in a surer way to heaven, and cause you to appreciate the beauties of

a religion that the sacred Bible teaches, and that good old-time orthodoxy."

"The Universalists and Unitarians do not understand it so. The best pianist in the world could not produce music that requires the range of a seven and a half octave piano on an eight-keyed accordion. On the other hand, one ignorant of music will produce as many discords on a good instrument as on a poor one; consequently, could you make the experiment and fail, as you would, it might be due to your ignorance as well as to my defective (?) organization; but I find gems of truth in the book our mother accepted as infallible, and appreciate it accordingly, also for its mission as unfold to the soul of man, a tiny stone that enters in the structure of the infinite plan; but do not believe it necessary to accept any religious belief founded upon it, to get to heaven. My heaven must be made up of treasures from immensity."

"Dot, it is unwise to stake our eternal happiness upon pleasing theories, but we must have proof of their truth, and if we seek to enter the fold any other way than through Christ, you know the consequences!"

"Do you mean the Christ personality?"

"What else could I mean?"

"Very much beside; but prove to me, Rate, through reliable history, that such a person ever lived. The Apocraphy was once considered inspired, but wise ones, few in number, sat in judgment upon it, and set it aside, and numerous wise ones now place the Bible with all books, to be tried with them in the crucible of reason."

"Surely, Dot, we can have no knowledge of God, or of a hereafter, only through Revelation, and the Bible has been accepted as such, by the most profound and scholarly minds."

"Yes, through vision beclouded by fear and reverence; then not daring for one moment to consider it in any other light. Had all truths been investigated in the same way, we would all be wanderers in the woods today, because Eve and Adam learned to like fine apples. What are we here for anyway, Rate?"

"To glorify God and do His work."

"How glorify Him and what is His work?"

"By ascribing all power to Him; acknowledging our entire dependence upon Him and feeling of ourselves we can do nothing. To do His work we must labor for the good of mankind, and teach them gospel truths, thus giving them a knowledge of Christ."

"Well, if I must ascribe to Him all power, and feel of myself I can do nothing, then I wash my hands of all responsibility and ascribe all of my deeds, good, bad and indifferent, to Him. I note your real object, in working for humanity, is to ingratiate self into the favor of God. If we had to go to each person's Christ—his or her conception of him—immensity would be a small tramping ground for us. Rate, may I ask you a question for edification?"

"I am all attention."

"Is it the devil and bad folks only, who knowingly tempt?"

"Most assuredly it is."

"Then to whom are you praying when you pray, 'Lead us not into temptation, but deliver us from evil?'"

"God tests us to try our strength, and in that sense He may be said to tempt."

"Well, suppose we succumb, what then? Did He not know we would? If he does it for our good are we not foolish to pray for Him not to do it? And would it make any difference anyway? Then we are commanded to

tempt not, and can God do to us what it is wrong for us to do to our fellows?"

"Dot, you know what is said of the potter and his clay?"

"If we make two vases and use one for fragrant flowers, and the other for something that fills the air with stench, can we consistently hold the vases responsible, and would it indicate wisdom in us to punish, or get angry with the vase used for unpleasing purposes because of effects that followed the use to which we put it? Studying my life and all others, I conclude we are here for growth; and all experiences and expressions are the result of the law of attraction, and unfold the powers for improved consciousness and understanding in each life; that expressions and experiences will be characteristic of the degree of evolution of the ego expressing, and that through growth we approach and glorify God continually. I think we will be doing His work as we operate in our particular circles for unfoldment. As we estimate, if we compare a life with a less developed, it may be good; compare it with a better, it will be bad or less good, and the degree either way will depend upon the divergence of the things compared; and to judge wisely we must consider the circle in which the life we are noting is expressing and compare upon that plane. For instance, we judge of the qualifications of a dog on a dog plane, and if invited into the house, we estimate his conduct there as a dog, and do not compare him with the man or child standard of excellence. I believe those of a species are developing in varying circles, even man, so it will be profitable for the liberal or infidel class to study the Bible class and vice versa, but not to intolerantly denounce or assume the responsibility of marking out a course for others."

"Dot will you attend church with me?"

"Yes, if you will read some books and papers I take. And I suggest that we each try to be unbiased by previous opinions, and desire a clearer comprehension of truth; but if the future proves us so differently organized that one's mental food is indigestible to the other, we will not quarrel over the division of the feast, but each will grant the other the privilege of choosing for him or her self. Now I must go. Another time I may be as good a listener as you have been."

"Well! Well! I have heard it said one can not tell how deep the water is in a well by looking at the pump, and I am compelled to admit that appearances are as misleading in some other respects. As a Bible student I am a trifle musty, and admit I have depended upon Mr. Leyton, D. D., to convince the infidels, and have been content to eat of the gospel crumbs as he judiciously dispenses them; but now a new order is introduced, and I must sustain my old reputation as a logician or be a masculine zero. Really I do not feel so shocked with Dot's irreverence as I ought; perhaps because the novelty of her ideas amuses me. Well! I will arrange for an acquaintance between Dot and Mr. Leyton, and leave it to him to instruct her in the mystifying portions of Scripture."

(To be Continued.)

There are two great walls in China—one is forty feet thick and fifty feet high, and surrounds Peking. It is sixteen miles in circumference. The other—the Great Wall of China—is nearly 1300 miles long, and was built over 2000 years ago.

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VOICE OF THE PEOPLE

THE NORMAL INDUSTRIAL CONDITION.

By Z. C. Ferris.

In seeking the normal condition of modern industry, the condition of health, harmony and permanence, we must necessarily get down to those elementary ideas and estimates of equity which immense experience has embodied in maxims and proverbs, and which have grown into the grain and fibre of language. For, after all our research, philosophy and elaboration, common sense is the ultimate test of demonstration. A socialist is one who has sought for this normal condition, and having found it to his own satisfaction, calls it socialism. Others have sought it in the opposite direction, by ignoring the solidarity of the human family and the essential interdependence and unity of civilization; but, as a matter of course, their philosophy, being based upon individualistic separatism and antagonism, has gone amiss of that consistency and harmony which must characterize a sound system of philosophy.

Being asked for a brief statement of what Socialism amounted to as a business proposition, I gave it thus:

"The essential difference between a socialistic organization of society and the individualistic system (or rather want of system), is the difference of their aim. The one seeks equal, the other unequal, exchange, in that interchange of services which constitutes civilized life.

"The word equity signifies equality as regards the mutual service rendered in a transaction between man and man. The opposite of this is in-equity—iniquity.

"The popular proverb that 'an even exchange is no robbery' assumes the reverse statement, that an uneven exchange is robbery to the extent of its inequality, to be self-evident.

"There could be no better scientific definition of 'profit' than to say that it is the inequality of an exchange.

"Socialism abolishes the iniquity of individual profit by transacting business in the name of the whole people, for the equitable benefit of all.

"Profit being a trespass of one individual upon the natural right of another; and the enjoyment of the full returns of his labor or service being the most essential pre-requisite for the individual welfare, it follows that the government (or servicerment, as we would have it), in order to fulfill its function of maintaining equity between individuals, must abolish the profit system and stop the outrage of the financially weak by the financially strong."

To this I have to add that it also contemplates complete insurance against all misfortune not directly due to personal fault.

In seeking right conditions we must go back to the primitive conditions; not that primitive conditions are the only right conditions, but we must go there to pick up the right application of principles that have been perverted and lost. I have asked a great many people this question: 'If God created man 'Capital and Labor,' which was which in the first family; did Cain hire Abel to tend the flocks and herds, or did Abel hire Cain to till the soil—which was employer and paymaster of the other?' All who take the question seriously reply that "they naturally (mark the word) all worked for the common good, and had their equal share in the results of their joint industry." Here, then, is so much tes-

timony as to the natural or normal condition of industry.

By studying the reports of those who have examined into the conditions of primitive races I find the same thing; the natural way is to all work directly for the common good, and for an equal interest in the results. The primitive, or unconquered tribe, is but the family grown large through lapse of time. Among such there is no government, as an extraneous overruling power, and no trace of capitalism, the community interest remaining unappropriated. Of the rise of co-operation among such Spencer has this to say in *The Great Political Superstition*:

"Though mere love of companionship prompts primitive man to live in groups, yet the chief promoter is experience of the advantage to be derived from co-operation. On what condition only can co-operation arise? Evidently on condition that those who join their efforts severally gain by doing so. If, as in the simplest cases, they unite to achieve something which each by himself can not achieve or can achieve less readily, it must be on the tacit understanding, either that they shall share the benefit (as where game is caught by a party of them) or that if one reaps all the benefit now (as in building a hut or clearing a plot), the others shall severally reap equivalent benefits in their turns. When instead of efforts joined in doing the same thing, different things are effected by them—when division of labor arises, with accompanying barter of products, the arrangement implies that each, in return for something he has in superfluous quantity, gets an approximate equivalent of something which he wants. If he hands over the one and does not get the other, future proposals to exchange will meet with no response. There will be a reversion to that rudest condition in which each makes everything for himself. Hence the possibility of co-operation depends on fulfillment of contract or overt."

Mr. Spencer fails to explain that when the system of co-operation becomes complex and interdependent, as in modern civilization, and the livelihood of each depends absolutely upon use and benefit of the organism, the "sacred contract" of each is under duress of absolute necessity, and he must needs co-operate and exchange, whether the terms are equitable or otherwise. The "reversion to that rudest condition" being out of the question for each individual, it follows that when such reversion is compelled by inequity, not the individual, but the race, must so revert. I would further remark that the "tacit understanding" of equitable exchange upon which the co-operation began would be a more suitable object of the law's solicitude than the literal enforcement of each particular contract made under duress of unavoidable circumstances.

Z. C. FERRIS.

LORD WOLSELEY ON WAR AND HERBERT SPENCER'S TRENCHANT CRITICISM.—Lord Wolseley says of the soldier: "He must believe that his duties are the noblest that fall to man's lot. He must be taught to despise all those of civil life." Mr. Spencer remarks on this, it is "a sentiment which is not limited to the 'duties' of the soldier as a defender of his country, which in our day he never performs, but is intended to his 'duties' as an invader of other countries, and especially those of weak peoples; the appetite for aggression transforms baseness into nobility."—*The Dawn*.

A TALE OF A HALO—(Illustrated)—By Morgan A. Robertson. 50 cents.

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MODERN CIVILIZATION.

A work has recently been published entitled "The Teachings of Jesus Not Adapted to Modern Civilization." I have not yet had the opportunity of reading it, and therefore can not attempt to criticize it. Nevertheless the title suggests a thought.

There are, I suppose, a few thinking persons who would assert that the teachings of Jesus are or can be adapted to modern civilization. A still smaller number would deny that modern civilization is not adapted to the teachings of Jesus or of any one else in particular. In a general sense it is adapted to, or the offspring of, the lowest form of human greed and human selfishness. It is the idol of the day as ancient civilizations have been in preceding times. But is it worthy of the veneration and worship it receives from its votaries? That is the question.

That it has advantages I will admit without attempting to enumerate them. But we need not cast down before it the crowns of our human dignity and cry, "Holy, Holy, Holy, thou that art and shalt forever be." It has its disadvantages also. It entails cruel and terrible sufferings upon many. It is the god of the hour. Yet it is as cruel and remorseless a tyrant as some of the worst fetishes of barbarism. As savage in its nature, more potent and far more extensive in its rule. It has its pets and favorites whom it protects and cherishes. It has also its abject slaves whom it crushes to the dust.

Its worshipers will not say, "Blessed are the poor," truly, for they all desire to become rich, or, at least, wish that they were rich. Those already rich wish to be richer than they are. But they can see a blessing in poverty when it is the other fellow who feels the pinch. They say, "The poor shall never cease out of the land," and they take care that they do not by taking from them that which they have. They consider it a great blessing that poverty exists, for if it did not there would be none whose labor would provide them with luxuries. The more poverty the less the cost of labor, for it necessarily compels the acceptance of smaller remuneration for toil. The teaching of modern civilization in this regard was embodied in a sentence spoken by one of its disciples to another in the hearing of a passerby as he made his solitary way through the streets of a populous city, "You can not keep them too poor if you can but keep them honest."

Modern civilization will not say "Blessed are the meek." With the brazen face and trumpet tongue it will boast of its own glory, greater than the glory of all that have gone before it. But it will admit it to be a blessing that there are the meek to be held in subjection to the rod of the money power. Otherwise the triumphant reign of modern civilization would be very insecure.

We are told that the laborer of today enjoys comforts and luxuries unknown to the baron of old. He does. These were unknown and therefore undesired by the baron of old. Man's

happiness can not be estimated by the abundance of his possessions, but by the scarcity of his wants. Our progress so far has been greater in creating wants than in satisfying them.

Modern civilization is filling its place and answering its own purpose in the evolution of mankind. Like all its predecessors, it is mainly in the interest of class. It fills the cup of its favored sons to the brim with its luscious wine. Sometimes the cup overflows and its less favored sons receive some of the drops. That is an accident to be guarded against with greater care in the future. So thinks the worshiper and so he acts.

Modern civilization will decay and die as ancient civilizations have. Its rotting carcass will be transmuted into fairer, nobler growths which will not be for the benefit of any one class, but for all. Man will see that while many in manifestation, he is one in spirit. Then the civilization we now bear will be recorded in history as ancient barbarism. Let it live out its little life to the deeds of its little hour and pass on from sight when its natural end comes. Meanwhile it is too short a standard whereby to measure the truths of philosophy and religion, which are eternal.

E. J. BOWTELL.

Ithaca, N. Y.

FOND MEMORIES.

Apropos of that glimpse of paradise you published Jan. 28, I want to say that I owe that to the immortal Burns, whom you honored in the same issue. While fondly looking at his portrait in *Light of Truth*, two sweet little stanzas came floating into my mind which should have place in his book as answer to his prayer to Mary in Heaven:

O Mary, dear departed shade,
Where is thy place of blissful rest?
Seest thou thy love lowly laid,
Hearest thou the groans that rend
his breast? —Robt. Burns.

Aye, Robt dear, I ken ye weel;
For I am nae sae far away.
All pain or joy that ye may feel
Your Mary shares wi' ye today.
My spirit hovers round ye, dear,
An' blesses a' God's life for thee.
When ye, too, reach the higher sphere,
Our love shall live eternally. —Mary.

It is more than 20 years since I have seen any of Burns' poems, so I am sure I have correctly quoted the stanzas. If the poet could have heard that sweet voice at the time and given the answer to his prayer in his book, what a blessing it would have been to the world for the passing century.

J. MARION GALE.

Elicited praise gets it, but it has no bottom to it. Vanity thus fools itself. Sensualism makes the spirit feel dull, indolent, discontent or ill. Selfishness makes it feel oppressed, irritable, despondent or melancholy, according to the special form of sensualism or selfishness indulged. Either effect acts on the body with like effect. The opposite make cheery or content.



ATTITUDE OF THE BIBLE TOWARD SPIRITUALISM.

Number Thirty-one.

The close of our last paper brought us to the place where we were to say a few words on the mediumship of

STEPHEN AN PHILLIP.

Acts 6:8 says: "And Stephen full of faith and power did great wonders and miracles among the people."

The word miracle occurs many times in the New Testament, where it should not be found; if the text read "prodigies and signs," instead of "wonders and miracles," it would read more in harmony with the Greek.

A few undertook to debate with Stephen, but the record says "they were not able to resist the wisdom and the spirit by which he spake." Verse 10. The result of all this was, they brought certain charges against him and he was tried for his life. At this trial he was permitted to make a speech in his own defense. This speech is one of the most eloquent inspirational discourses in the whole Bible; filling almost the entire 7th chapter of Acts. In that speech Stephen shows his thorough belief in Spiritualism; he also explains to the Jews their scriptures in harmony with that belief. In proof of all of which I will greatly abridge in quoting verses 30-40.

"And when the forty years were expired, there appeared to him (Moses), in the wilderness of Mount Sinai, an angel of the Lord, in a flame of fire, in a bush. When Moses saw it he wondered at the sight; and as he drew near to behold it the voice of the Lord came unto him. . . Then Moses durst not behold. Then saith the Lord to him, put off thy shoes from thy feet, for the place where thou standest is holy ground. This Moses . . . did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush. . . This is he that was in the church in the wilderness with the angel which spake to him in Mount Sinai, and with our fathers who received the lively oracles to give unto us."

The reader will readily discover here that this Lord or Yahweh who appeared to Moses in the wilderness was not by Stephen supposed to be the Eternal God, of whom we hear so much and know so little. He was an angel; this Stephen stated several times. Thus it is demonstrated that Stephen believed that the occurrences he related were only spirit phenomena. In the latter part of the above quotation the "lively oracles," or Ten Commandments, were given by an angel. The matter is made still plainer in verse 53, where he tells them that they had received the law by the disposition of angels and had not kept it.

While Stephen was delivering this discourse he became clairvoyant, and said, "Behold, I see the heavens opened, and the Son of Man standing on the right hand of God." Verses 55-56 state the matter as follows:

"But he being full of the Holy Ghost (spirit power), looked up steadfastly into heaven and saw the glory of God, and Jesus standing on the right hand of God, and said, behold, I see the heavens opened and the Son of Man standing on the right hand of God."

The signification of all this is that Stephen was filled with a spirit power and saw Jesus, whom they had killed, occupying an exalted position. Of course this picture of one whom they had publicly assassinated, occupying an exalted position, was calculated to further enrage his enemies. The result was, they rushed upon him with stones and soon dispatched him.

Verse 59 says: "And they stoned Stephen calling upon God and saying, Lord, Jesus, receive my spirit." There is nothing in the Greek to warrant the use of the word God in this text; indeed the translators wanted the people to so understand it, and therefore put it in italic letters. The fact is Stephen did not call upon God at all. The Emphatic Diaglott New Testament has it correct when it translates the text: "And they stoned Stephen as he was invoking and saying Lord Jesus receive my spirit."

Stephen had just said he saw Jesus; how perfectly natural it would be for him to call upon him as he did, to receive his spirit. The translators, in order to make the text fit the theology of the day, distorted the text by putting the word God in where Stephen never thought of it.

The mediumistic work of Phillip is recorded in the next chapter. Acts 8:6, 7, says: "Then the people with one accord gave heed to those things which Phillip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with a loud voice, came out of many that were possessed of them; and many taken with palsies, and that were lame were healed."

Let it be remembered that that word "miracles," in verse 6, comes from the word "semeia," and should be rendered "signs." These signs, together with Phillip's preaching, caused quite an excitement. One Simon, a sorcerer, who, perhaps, was something of a medium, but like many who now call themselves mediums, helped the thing along by fraud, became much interested and wanted to buy into that to him new phase of mediumship. If he could be made a developing medium with all the rest, his fortune was made. The record says: "Then laid they their hands on them, and they received the Holy Ghost. And when Simon saw that through the laying on of the apostle's hands the Holy Ghost has given, he offered them money, saying Give me also this power, that on whomsoever I may lay hands he may receive the Holy Ghost." Verses 17, 18.

Peter then and there showed him that mediumship was not a commodity to be bought and sold in the market; it was a gift which could only be developed; that it did not belong to everybody. His words are: "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God." Verses 20, 21.

This brings us back to a further consideration of the mediumship of Phillip. In verse 26, the angel came to Phillip and told him to go down to Gaza, which is some 60 miles southwest of Jerusalem. On his way there an officer of the Ethiopian army, in going down that way on business, overtook Phillip and asked him to ride. The angel had just told him to join himself to the chariot. Phillip

got into the carriage and rode along with him. It was perfectly natural that he should preach to him, especially as this man was engaged at the time in reading and trying to understand the book of Isaiah. Phillip's sermon soon convinced him of the manifestations made by Jesus while he was on earth, and after his passing away from earth. The result was he wanted to be baptized in order that he might have some of this power. It is stated in verses 39, 40, as follows: "And when they were come up out of the water the spirit of the Lord caught away Phillip, that the Eunuch saw him no more; and he went on his way rejoicing. But Phillip was found at Azotus; and, passing through, he preached in all the cities till he came to Cesaria."

Now if the reader will again look at this map he will find that Azotus is not less than thirty to forty miles almost due west of Jerusalem. Phillip was carried from somewhere southwest of Jerusalem, on the road to Gaza, to Azotus. The distance could not have been less than thirty-five miles. Dr. Adam Clark says it was farther, as there was not a place within thirty-seven miles of Azotus, where there was water enough so that baptism could have been performed by immersion. Or where they could both go down into the water, as it is said they did in this instance.

There are authentic cases in Modern Spiritualism of mediums having been carried farther than that. Those acquainted with the circumstances know that Andrew Potts was carried from Harrisburg to Mechanicsville, over seven miles. Nor do they doubt that he was twice carried across the Atlantic ocean.

MR. SEAVER'S TRANCE AND OTHER ILLUSIONS.

By Prof. J. R. Buchanan.

The remarkable trance of Mr. Seaver in which he supposed himself to be speaking as an impersonation of Jesus Christ was seen by the writer when it was first published (about twenty years ago, if I recollect rightly), and was easily understood as merely another specimen of a very common class of subjective phenomena which have no objective reality but the action of the medium's mind, for it gave no evidence whatever of being anything more. No doubt Mr. Seaver and his friends were entirely sincere as well as mistaken.

We have had great numbers of pseudo telepathic communications which had no scientific value, and have passed into oblivion, where Mr. Seaver's communication will rest. Mediums of greater reputation than Mr. S. have given communications when supposing themselves en rapport with a spirit, which it was very obvious did not and could not have come from the spirit they imagined.

Mr. Seaver's message certainly did not come from Jesus or any spirit of similar rank. It shows not the slightest indication of such a source—nothing at all characteristic of Jesus, nothing but the commonplace ideas familiar to the educated—in short, it was simply an expression of Mr. Seaver's opinions or conjectures about Jesus Christ and Dr. Peebles. In the original message he makes Jesus call upon Dr. Peebles to go forth as a leader and marshal the Christian or spiritual hosts in New York to accomplish some purpose.

Dr. Peebles was not deceived. He had no idea of complying with such a request or authority—and no intelligent spirit could have made such a blunder as to call on one who would not respond and has made no refer-

ence to this matter in his publication of the history of Jesus. The whole thing fell still-born and should have been left in oblivion. But the request to Dr. Peebles has been left out in this report.

Such delusions are common, but never have any plausibility to a careful observer. Mediums or supposed mediums write something to please their own fancy and sign it with distinguished names. The late Julia Franklin wrote a great many such letters and signed the names of the greatest spirits of antiquity recognizing her greatness of mind as their agent. She sent these letters to prominent Spiritualists, who paid no attention to them, and when they did she published letters as from them, apologizing for their ignorance and bigotry in not paying due respect to her transcendent rank as the wisest woman on earth. A similar performance is now going on. A supposed medium has published a letter from Charles Darwin, Gen. Washington, Gen. Jackson and others, appointing her as their medium to express their ideas and lead a great movement.

There is a similar specimen of supposed mediumship at Little Rock, Ark. An unfortunate eccentric, Thomas Cook, supposed himself the only competent teacher of Spiritualism and religion in the world, and writes letters signing the names of Robert Dale Owen, John Pierpont, Luther Colby and others, to reiterate his own meager and monstrous ideas. There is not the slightest evidence of such mediumship given by this class of writers.

Mr. Seaver's communication was much more respectable, but entirely fanciful. Jesus Christ has never since death given any such address through any medium, and if he had thus spoken, it would not have been to complain of being retarded in his progress by the worship from earthly sources.

Mr. Seaver entirely misunderstood the character of Jesus and misunderstood Dr. Peebles also.

Jesus did appear fully materialized to his disciples, but made no long speeches to them, and he overpowered St. Paul. But since that, though his influence is felt, he has uttered no speeches. Yet those in deep sympathy with his life and sentiments may enter into sympathy with his sphere and feel his sentiments, as all first-class psychometers may do it effectively. All my pupils have been able to realize and describe his character, and there would have been no doubt of his existence nor mistake as to his religion if psychometry had been properly cultivated.

But the cultivation of psychometry has been too much confined to matters of idle curiosity and tests, or to business matters, or to the egotism of a psychometric teacher promoting the same egotism in his pupils—but to the neglect of true Spiritualism and its ancient origin, when it was a heroic socialism. The spiritism of today, void of socialism, is widely different from true Spiritualism, and will do little good until it becomes the great reforming power for mankind, as it was with Jesus, John and Paul, whose teachings have been so horribly falsified by a corrupted Bible.

The only personal expression from Jesus in eighteen centuries was that given in his name by St. John, and every psychometer knows it who has looked into that subject. A true Spiritualist can not endure our present unjust, debasing social condition. He who is contented with it, like many who call themselves Spiritualists, or Unitarians, is neither a Christian nor a Spiritualist. Fortunately the Light of Truth speaks with no uncertain sound the message of real Spiritualism.

Spirits of a low grade and predomi-

nant physical force come back readily and often come for mischief, like those who ruined the business of the Yucca Soap Factory at San Francisco, and those who throw stones or start fires or annoy families.

Ancients who led a forceful life communicate today and give clear statements of historical facts. This is true of St. Paul and St. James of Galilee. But St. John, who was more mild and spiritual, has greater difficulty in communicating, and Jesus, the world's most spiritual leader, is now in too high a sphere to return to earth. But the credulous are easily deceived, as in the Holy Ghost family at Cincinnati, and in Schweinfurth, a returned Christ, who had to run away from the law; and the same fraud is going on now secretly in Asia Minor, Turkey and Egypt—another returned Jesus!! And he has secret agents in the United States. "What fools these mortals be," says Puck.

THE LESSON OF THE AUTUMN LEAVES.

"Tongues in the trees, books in the running brooks,
Sermons in stones and good in everything."

"Nature now is so lavish of her store
That she bestows until she have no more."

By Sylvanus Lyon.

It was only a stray little branch broken off at random from the lane maple tree; but it was so beautiful—variegated, green, deep red, violet, yellow shaded and blended colors, all mingled in promiscuous luxuriance on this little bough. It was only one of thousands glorifying the landscape as the morning sun lent splendor rays.

How did I get it or think to use it for good and beauty? Robert, the colored boy, took it as he was coming up the hill with Ben for the depot. He said (grinning as he handed it to me), "Why, I knowed Massa L. always picking and bunching such little flowers, and so I just thought to try a treasure for him."

And this maple bough's mission of use and love was wondrous, and the poet's lines all true:

"Oh, if so much beauty doth reveal,
In every vein of life and Nature!
How beautiful must be the source itself."

And thus lessons and sermons might come to each life and heart if we had the intuitions and loving feelings to listen aright. But now let these autumn leaves tell their story and lesson.

First, this little stray maple branch influenced and changed all my day's plans and purposes.

"Oh, no," they seemed to say, "let the petition of the railroad wait, and don't go to dull office, but carry in triumph my beauty."

And then the leaves seemed to whisper (or rustle) quietly with the wind touch, "Here 'midst Nature's autumn glories we are lost; but in the great city our beauty is a novelty; and if you will magnify our charms with good and love, carry us to the poor invalid, languishing wearily for days and months. Oh, how our beauty will delight and cheer her drooping spirits, telling her of life's dearer, fairer scenes."

Of course I must obey such glad-some promptings—the message coming thus direct and sweetly pleading to my better nature. Truly the journey, the greetings and pleasing was a triumph (not mine) but for the maple autumn leaves.

At the depot many admired, passing on the train the "ohs" and "ahs," "how beautiful," and arriving over the ferry in the city, really it seemed as if an ovation of delight followed the variegated, rich tinted maple branch.

It is often thus in life, the good, the really beautiful and true only needs to be known, to receive praise and admiration, and better, brighter than diamonds and rubies are some deeds and lives. Each tiny floweret or little blossom given to poverty, vice and misery will return so much happiness.

But I forget the real lesson of the maple leaves (promised) a continuation of the story sermon.

It was only a little twig of fall beauties—a few withering leaves, I am telling of. Large and small, medium, full and tiny, with some baby leaves coming too late for perfection; grouped they did make such a pretty variegated bouquet, fit to adorn palace or hut. Oh, such coloring and shading, bright glory tints and fancy painting, for the Supreme Artist had lent hues and delicate tints, and the sun, wind and frosts had delicately touched the leaves with living colors of which earth's painters and poets can only dream. The deep, dark green of some leaves was a background, the orange-tinted many, some were parti-colored—mixed hues, like fairy sketches or magic tracings, and then the deep red and crimson set off the bunch with a charm of loveliness.

If I could not see all this, I am confident the sweet nurse maid who welcomed so joyously the autumn leaves did.

"Oh, thank you, thanks!" she exclaimed at the door opening. "Oh, so beautiful and rich," and then she added, "how they will delight and cheer my poor, weary patient, for she is pining now for nature's beauties."

And now here is where the true sermon of the maple leaves, the finishing of my story of their magic influence and telling charms should come. I must let you imagine the lessons and point the moral of the blessings and good "of little acts of kindness given with love and sympathy"—so precious to the poor and lowly.

I can not write of the touching recollections coming with the leaves to the sick one, or tell of the holy longings and sorrow feelings which the stray maple branch gave to her aching soul. With such rapture her eyes looked long and tenderly—then methinks holy influences gently soothed her. Memory pictured so many of life's scenes of joy, happiness, sorrow, losses, childhood, youth, and she mentioned weeping of death's embraces calling two away, and sighing of her own sad ills, for "the air is full of sad farewells to the dying."

These last seemed like the deep, dark green hues of the maple leaves—whilst the yellow and crimson beauties, life's sunny places, telling of joyful hours, grouped together like the leaves, variegated and mixed with bliss and woe, care and love, ill and good.

And just then a sigh or touch of sorrow separated one full yellow leaf, telling how soon her earth life must vanish.

"Come then, come soon; come sweetest death to me;
For death will set the soul at liberty."

The twig or maple branch had been rudely broken—all the leaves must wither, fade and die. Truly they seemed to whisper: "Life is a shadow; we all do fade as a leaf." But the glory tints told of immortality—living continually, like the leaves with new brightness, lasting joys—with the loving angels in heaven progressing toward God, the Father of Love.

And thus methought, musing—if the teardrops moistened, and the sobs of anguish, of life's misery must come, the autumn leaves had given the poor, sick mother joy and gladness, calling back so many of life's picture lessons, with glimpses of the glories and beatitudes of the hereafter, for a brighter coloring of everlasting beauty.

"Leaves have their time to fall,
And flowers to wither at the North wind's breath;
And stars to set; but all—
Thou hast all seasons for thine own, O death!"

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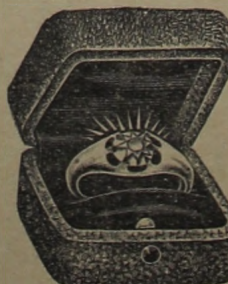
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THE FIELD AT A GLANCE.

The Campbells are still in St. Louis, Mo.

Mrs. Wallace Hibbetts is in Washington, D. C.

Frank T. Ripley lectures and gives tests at Neillsville, Wis., the Sundays of March.

The First Spiritualist Society of Salem is loud in its praises of Victor Wyldes.

Mrs. A. J. Pettingill spoke for the Lynn, Mass., Spiritualist Association last Sunday.

The First Spiritualist Ladies' Aid society of Boston will celebrate Friday, March 31, all day, at 241 Tremont st.

Mrs. A. E. Sheets is gradually gaining strength and expects to return soon to her home at Grand Ledge, Mich.

Mrs. Tillie U. Reynolds of Troy N. Y., served the Ladies' Aid Society, Springfield, during the month of February.

Mrs. Maggie Tweedy of Muncie, Ind., a trumpet medium, who is highly recommended, held seances in Findlay from March 6th to 11th.

Dr. W. O. Knowles of Grand Rapids, Mich., occupied the rostrum of the First Spiritual church of Indianapolis during the month of February.

The Second Church of the Soul, Chicago, has changed its name to the First Christian Spiritual Union society. Meeting place, Van Buren hall, 3 and 7:30 p. m.

J. C. F. Grumbine will be at Onset and Cassadaga Camps, and expects to fill other engagements East. Address him, 3960 Langley avenue, flat 3, Chicago, until April 25.

A good sum was netted the Harmonical Society at Sturgis, Mich., by a literary and musicale under the direction of Carrie F. Weatherford. The program was an unusually fine one.

C. M. and Josie Folsom desire engagements with campmeetings the coming season as lecturer and test mediums. Address C. M. Folsom, 1134 Robberson avenue, Springfield, Mo.

"Farmer" Riley is sojourning at Port Angels, Wash. He writes that his health has been poor for some time, and his friends advised the change. He says his health is improving.

Lyman C. Howe has finished his work in Cleveland, and is now at his home in Fredonia, N. Y., where he can be addressed by his friends and by societies seeking his services as a speaker.

Carrie F. Weatherford writes: I wish to hear from Michigan societies for Sunday and week night engagements. Will also answer calls to attend funerals. For lectures and tests address me at Alaska, Kent Co., Mich. Telephone via Caledonia.

Dr. George A. Fuller will lecture at Berkeley Hall, Boston, on the 19th, and at Greenwich, Mass., the 26th. He has May 28th and the last three Sundays of June unengaged. For terms address him at 42 Alvarado avenue, Worcester, Mass.

The Woman's Spiritual Aid of Newport, Ky., gave a Martha Washington tea at the home of Miss Cora Rambo, Feb. 22. It was a success both socially and financially. Mrs. Greenmeyer of Cincinnati was present and gave many pleasing tests in a social way.

William Way, the trance medium and inspirational speaker, has returned from an extended visit to New Phil-

adelphia, Canton, Massillon and other points in Ohio and resumed his Sunday and Wednesday evening meetings at the residence of S. S. Brown, Esq., South Market street, Wheeling, West Virginia.

Owing to ill health I have been forced to cancel all engagements for the winter since December, but am now in physical condition for work and am open for engagements as lecturer and test medium, also for camp work for April and May, on reasonable terms. Address C. H. Figuers, 99 Boliver street, Cleveland, O.

The advance sheet of the program of the 17th annual assembly of Spiritualists at Haslett Park, Mich., is out. The following is the list of speakers: Mrs. E. Paine-Hopkins, Mr. and Mrs. Kates, Mr. and Mrs. E. W. Sprague, Mrs. E. E. Carpenter, Mrs. Julia M. Walton, Hon. O. P. Kellogg, chairman; Dr. Peebles. Meeting extends from Aug. 3 to Sept. 5.

On the morning of March 2 T. C. Keenan-Moore and Emma M. Nutt, both of Muncie, Ind., were united in marriage, Mrs. Lily Thiebaud performing the ceremony. The happy couple left to spend the day with friends in Alexandria. Mrs. Keenan-Moore is one of our speakers and test mediums. Both are worthy of the best wishes of their many friends. They will continue to reside in Muncie, Ind.

Carrie F. Weatherford writes: I regret very much that owing to the poor health of my little daughter I have deemed it necessary to cancel all engagements for April, May and June. Among these are my promises to return to Columbus, Springfield, Vigo and Corning, Ohio. I solicit Sunday and week night engagements throughout Michigan, and will also answer calls to attend funerals. Home address, Alaska, Mich. Telephone or telegraph via Caledonia.

Mrs. E. F. Husted writes from New Orleans: New Orleans Spiritualists have organized. We call our new society Light and Truth Spiritual Church, sprang from the inspiration—Light of Truth. At our formal and public opening last month, we had Rev. George V. Cordingley of Chicago. Now Willis, the great materializing medium of Cincinnati, is with us, and doing good work. Interest in the cause is once more revived in our beautiful Crescent City.

G. H. Brooks writes: I closed a very successful two months' engagement with the Pittsburg, Pa., society the last Sunday in February. I was more than pleased with the treatment given me by the good people of Pittsburg, and left them with many regrets. I arrived home late Tuesday evening, only to remain a few days, and return to Milwaukee, Wis., and resume my labors with the Unity Spiritual society for March, and will respond to calls for funerals and week night meetings. My address will be 420 Grand avenue, care Mr. O. Williams, Milwaukee, Wis. Trusting all is well with thee, I am, as ever, your true friend.

The Boston Spiritual Temple (Berkeley Hall society) of Boston, Mass., will celebrate the fifty-first anniversary of Modern Spiritualism Sunday, March 26, in Odd Fellows' hall. Mrs. Mary Ellen Lease will there make her first appearance before a Boston audience of Spiritualists. Mrs. C. Fannie Allyn, H. D. Barrett, president of the N. S. A.; Dr. Dean Clarke, Mrs. Jennie K. D. Conant, Miss Lucette Webster, Boston's favorite elocutionist; Prof. Geo. E. Schaller, violin and piano soloist; Miss Gertrude C. Laidlaw, Boston's sweet singer; Mr. E. Warren Hatch, baritone; Master Charles Hatch, violinist, and others are among the literary, forensic and musical attractions.

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Yours sincerely, MRS. —

The following is an extract from a letter from one of the prominent workers in the field of Spiritualism and a speaker of great ability.

Dear Doctors:—I wish to thank for the little volume I received by mail. I have read it through carefully and must say that its style is admirable, the information condensed, and given in such a way as to be appreciated by every true woman and readily comprehended by those not familiar with medical terms and Latin phrases. Every woman should possess a copy of it, and we know that your good work disseminates useful knowledge. Your work meets appreciation and you will receive a rich reward for your labors in behalf of humanity.

Yours very truly, Mrs. —

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Mrs. H. E. Mottinger writes: Through the columns of your valuable paper I wish to tell the public of the rare treats the people of Waterloo, Ind., and vicinity have enjoyed during the past week. Dr. Julia M. Walton of Jackson, Mich., has been with us and gave parlor lectures and tests. Her lectures abounded in grand thoughts and inspired all who heard them to higher and nobler aims in life. Her tests were among the most convincing ever given here, and brought comfort and peace to many sad hearts. Mrs. Walton is assured of a most hearty welcome by our people at all times, and we most cheerfully recommend her to those who desire one of the best speakers in the field.

C. H. Mathews writes: Rev. Geo. C. Day of Philadelphia, Pa., accompanied by Mr. Frank Berker of Pittsburg, Pa., are giving a series of lectures and materializing seances for the First Spiritualist society of Tuscarawas county, Ohio, in New Philadelphia, O., commencing Feb. 26. They are exceedingly good, reliable people, and we take pleasure in indorsing and recommending them to the Spiritualistic fraternity at large. Rev. Day was formerly a Methodist clergyman, with several near relatives in the M. E. pulpit. But he could not be confined to the circumscribed dogmas of the orthodox church and has for several years past been doing yeoman service in the cause of truth as it is in Modern Spiritualism. Success to them.

Mrs. A. G. Helmer writes: I have taken your paper for some time and find it an inspiration leading to the higher and holier walks of life, more so than the other weekly visitor which occupies my library table. With the inborn feeling of helping others, and in so doing gaining strength myself, I (with the apostle's attitude of "they with one accord") with others of like mind, have been moved to lay the foundation for a future plan (which we hope to live to realize) of "Industrial Education," upon co-operative principles, which you have brought out so beautifully in your paper. We hope to make it self-supporting in every way. We have secured lands consisting of 1,000 acres, 17 horses, 12 mules, 30 head of fine Jersey cows, etc., etc., and the payment for the property will be made just as fast or slow as the members come to us, and when a membership is paid in the member will be fully secured by land and fine land, too, 18 miles from Atlanta, situated upon a railroad, perfect title and not incumbered in any way. The owner being greatly interested in the co-operative and industrial future of the enterprise, we feel with the right help we can build a monument for eternity. Will any reader who is interested in the educating of the masses for preparation in the great change which will shortly bring wonderful things to pass write to me for further information. I will be glad to answer all questions and inquiry in regard to the movement. Address Mrs. T. M. Ichas, K. A. of Honor, 24½ Alabama street, Atlanta, Ga., or E. C. Davidson, secretary Southern Co-Operating Company, 10 Temple Court, Atlanta, Ga.

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Poet—"All I need is an opening, sir." Editor—"Well, what's the matter with the one you just came through?"—Brooklyn Life.

ANNIVERSARY DAY IN CHICAGO.

The First Spiritual church of the South Side will hold a two-day meeting in honor of Anniversary day, on Saturday and Sunday, March 25 and 26, in the Auditorium, No. 77 Thirty-first street, Chicago. Great preparations are being made and a success is assured. We can say without hesitancy that this will be a memorial anniversary day for Spiritualism in Chicago. The program will consist of many of the firstclass workers in the field; namely, Dr. A. B. Spinney of Reed City, Mich.; Dr. N. F. Ravlin of California, Dr. Julia A. Severance, now of Chicago; J. C. F. Grumbine, pastor of the Church of the Rosicrucians; Mrs. S. Ashton, associate pastor of the Church of the Soul; Mrs. Irene Dobson, pastor of Inglewood church; Mrs. Lounsbury and Mr. Byron Stillman, Chicago's favorite elocutionists, will favor the audience an original sketch Saturday evening. No one should miss this. They will also be present with original poems for Sunday meetings. Mediums of various phases will be present, and Mrs. Georgia Gladys Cooley, pastor First Spiritual church, will be present at each session, giving little May Flower an opportunity to bring her sweet message of love from the angel friends. Let every Spiritualist in Chicago be one to join their forces towards assisting this grand movement.—Cor.

LAKE HELEN CAMP NOTES.

We have never had a more harmonious meeting. Everybody seems greatly interested. The attendance is small, but all are more than ordinary in intelligence and refinement.

Brother Peck is outdoing himself as "all around" man, as speaker, singer, chairman, musician, impersonator, his ability and versatility are unquestioned. C. Fannie Allyn is as wonderful in her improvisations as ever, and many are amazed that "one small head" can carry all she seems to know. Clara Field Conant is listened to with interest and is doing a good work in this camp. Effie Moss is giving very satisfactory materializing seances.

Dr. A. M. G. Wheeler and wife are with us, and are very genial, pleasant persons, besides being excellent mediums. Mr. Wheeler has been giving platform tests for the association in place of Mrs. Nellie Mosier, who could not fill her engagement on account of illness. I think he has hardly made a failure. Every person described by him has been recognized and important information has been given.

Our hotel is all right this season and excellent food is furnished. Several who went away have returned on this account, as well as the healthfulness of the locality.—Emma J. Huff, Cor. Sec.

Judge Hodge of Covington, Ky., recently granted a divorce to a woman who had been married more than 30 years and had "borne her husband"—not herself—"many children." The judge says "the record represents a sad picture. . . Had the woman in this case not been a God-fearing, Christian mother, and the record fully establishes this, she might have long ere now sought an end to her troubles in a speedier way." Truly this is a "sad picture" which is presented to us! What can have been the conditions under which these children were born when association with her husband was so repugnant to this woman that only fear of God held her to him? She feared the "scourging rod" of her God, just as the slave-mother before the war feared the lash of her master.—Lillian Harman.

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The Editor of the "Nonconformist," Mr. C. Vincent, is one of the "Vincent Boys" who made the first hot fight for reform in Kansas in the latter eighties and early nineties. His face was included in the group of earnest reformers pictured in "Imperiled Republic" that appeared in these columns in the early winter. The "Nonconformist" has a circulation in forty-five States and Territories. Price \$1 a year. Send for sample copy.

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DO YOU KNOW HOW TO THINK?

If You Don't, Mark This and Send It to Somebody Whom You Think Does Know How.

The following is not a sop, hence it will find little welcome. But I want you to read it. I want it to burn into your soul. I want it to haunt you like a night mare. I want its irony to rasp on you like a file on a bucksaw tooth. It was written by Arthur Brisbane. Brisbane is honest. He is firing this kind of shot nearly every day through the editorial columns of the New York Journal.

Seven thousand young women in New York and Brooklyn go insane every year for want of sufficient food and clothing.—Report of State Board of Lunacy.

Is there any need of serious reform in the face of such a report? Is there much cause for wonder that seven thousand other young women go to the bad every year under such conditions? It would be better of course that the young women go mad rather than become wicked—but can you really expect that of them?

In Grenoble, France, the municipal authorities have conducted a city restaurant for ten years. Fifteen thousand meals a day are served at actual cost. The best products of the markets are used. The cost of a good dinner is twelve cents.

Of course, the most important thing in this world is to keep down the "hydra-headed monster of socialism." There can be no doubt about that. But if the hydra-headed shark should turn up here and enable the seven thousand young women to get enough to eat and avoid going crazy, could you not find it in your heart to forgive even the hydra-headed one?

In any great city of the world you can buy a first-class human baby for less money than will buy a second-class dog. Usually you get a first-class human baby for nothing. You can never get a fairly good dog on such terms. You can't get any kind of a monkey with paying a good price.

In this case the joke seems to be on poor old Mother Nature. She has spent many, many long millions of years producing man. She probably spent five million years perfecting his hand alone, to say nothing of the time spent on his brain. She was nursing him along in the warm corners of the earth during the twenty thousand glacial years when the ice was a mile deep where we are now living. And after all her trouble she discovers that human babies are cheaper than puppies. It's a very good joke on her.

In Glasgow more than one-third of the car fares are one-half penny.

Glasgow—as a city—controls such matters. In this town the man who earns a dollar a day pays 10 per cent of his gross income to get to and from his work. The young woman who earns 50 cents a day pays for car fare 20 per cent of her gross earnings. We are all accustomed to that. The city allows private individuals to tax nine-tenths of the population from 10 to 20 per cent on its gross income—and to object is anarchy.

Similarly it is anarchy to suggest that the net, superfluous income of a ten times millionaire be taxed 5 per cent by the government.

Up to the hour of going to press this is an idiot nation—don't forget that for a moment, will you? We allow the rich to tax the poor and we shudder at the thought that the government should tax the rich. If a monkey or a weasel could think he would laugh himself sick over our foolishness.

The city of Jena, in Germany, owns a brewery that pays the city a profit of more than thirty thousand dollars a year.

The happy students of Jena can listen to Haeckel during school hours and get good, pure beer very cheap between times. And yet, what an outrageous thing is this municipal brewery. If it did not exist there would be in Jena a fat, happy brewer, with a big round stomach and a rosy-cheeked family spending sixty thousand a year—the private brewery could easily pay twice as much as the public brewery.

Thank goodness we have no such nonsense in America. It is true that we all drink beer full of salicylic acid and other poisonous stuff, and that we pay twice what pure beer would cost. But without private brewers, where should we look for rich brewers' sons? What would become of the racetrack and the Tenderloin? Who would be left to marry and divorce the beaming burlesque star?

Zurich provides comfortable, sanitary dwellings for nine hundred city employees.

Socialism pure and simple and in its worst form, attacking simultaneously poverty and landlordism.

We shall be first to announce any turning in the tide of heartrending anarchy that seems to be spreading every where except in the United States. But we see no prospect of a change in the tide. From all European countries comes saddest news of municipal ownership, of asinine public philanthropy, and of all sorts of wild-eyed attempts to make life worth living for the man who is fool enough to be poor and to work for a living.

The details of these outrageous innovations will be sadly published here from time to time.

We congratulate the great American people that as yet there are no signs among them of any such foolishness. This is still, thank heaven, an ideal country for the rich. The man with brains enough to start a trust or to bribe a legislator can still feel that our glorious forefathers did not fight and bleed in vain.

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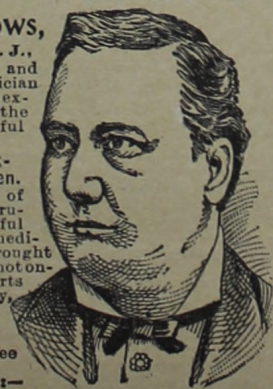
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NEWS OF THE WEEK

England is to enlarge her navy.
General Eagan will go to Honolulu.
Admiral Dewey is reported to be in ill health.

Cyclone in Tennessee killed two and injured nine persons.

Ambassador Choate was cordially received by the queen.

Shafter and Otis will be major generals in the new army.

Boston has begun the task of ridding the city of English sparrows.

Rudyard Kipling is recovering rapidly. One of his daughters has died.

British gunboat Talbot took remains of Lord Herschell to England.

Nebraska senatorial fight ended in nomination of Judge M. L. Hayward.

Conditions are favorable for great floods in the Mississippi valley below Cairo.

General onslaught was made on the Philipinos, and they suffered great slaughter.

Germany is said to have renewed the negotiations for the purchase of the Caroline islands.

New York contractors are having shirts made in the Raleigh, N. C., penitentiary at 25 cents a dozen.

General Jiminez Castellon, the last governor general of Cuba, has been appointed captain general of Madrid.

Detroit's Republican aldermen indorsed the Beamer bill for municipal ownership and operation of street railways.

Edward F. Bogert, postmaster of Wilkesbarre, Pa., was arrested, charged with tampering with the United States mail.

The federal inheritance tax, a part of the war tariff act, has been pronounced constitutional by the United States supreme court.

The legislature of Illinois has passed the bill appropriating \$9,000 for a statue of Frances Willard, in Statuary hall, at the national capitol.

General Ludlow cabled to the war department from Havana that the deaths in that city for February, 1899, are 51 per cent less than for February, 1898.

When the Salvation Army colony at Fort Herrich, O., was started provision was made for 10 families, but more than 5,000 applications for membership were sent in.

Rev. T. DeWitt Talmadge, who for nearly four years has been pastor of the First Presbyterian church of Washington, sent a letter to the session of that church, tendering his resignation.

For the first time in many years, the British budget for the financial year ending March 25 will show a deficit. English statesmen propose increased taxation. The Japanese government is similarly overburdened.

The Spanish General Toral, who surrendered Santiago, has been court-martialed and sentenced to a term in a military prison. It is said that the trial was a sham one and that the sentence will not be carried into effect.

A Nashville paper states that there are children employed in the cotton mills of that city who receive but five cents a day of 12 to 13 hours. One child received 55 cents for three weeks' work, and a family of eight workers averages \$30 a month.

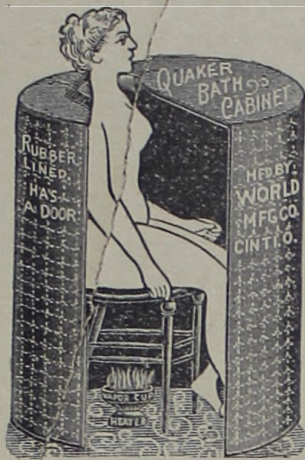
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Remarkable Invention of an Ohioan. Those Who Have Used It, Declare It To Be The Greatest "Invention of The Age."

An inventive genius of Cincinnati, Ohio, has patented and placed on the market a Bath Cabinet that is of great interest to the public, not only to the sick and debilitated, but also those enjoying health.

It is a sealed compartment, in which one comfortably rests on a chair, and with only the head outside, may have all the invigorating, cleansing and purifying effects of the



CABINET OPEN—STEP IN OR OUT.



FOLDED.

most luxurious Turkish bath, hot vapor or medicated vapor baths at home for three cents each, with no possibility of taking cold, or in any way weakening the system.

A well-known physician of Topeka, Kansas, E. L. Eaton, M. D., gave up his practice to sell these Bath Cabinets, feeling that they were all his patients needed to get well and keep well, as they cured the most obstinate diseases often when his medicine failed, and we understand he has already sold over 600. Another physician of Chicago, Dr. John C. Wright, followed Dr. Eaton's example, moved West and devotes his entire time to selling these Cabinets. Many others are doing likewise.

Hundreds of remarkable letters have been written the inventors from those who have used the Cabinets, two of which referring to

RHEUMATISM AND LA GRIPPE

Will be interesting to those who suffer from these dread maladies. G. M. Lafferty, Covington, Ky., writes: "Was compelled to quit business a year ago, being prostrated by rheumatism when your Cabinet came. Two weeks' use of it entirely cured me, and have never had a pain since. My doctor was much astonished and will recommend them." Mrs. S. S. Noteman, Hood River, Ore., writes that her neighbor used the Bath Cabinet for a severe case of la grippe and cured herself entirely in two days. Another neighbor cured eczema of many years' standing and her little girl of measles. A. B. Strickland, Bloomington, Ida., writes that the Bath Cabinet did him more good in one week than two years' doctoring, and entirely cured him of catarrh, gravel, kidney trouble and dropsy, with which he had been long afflicted. Hundreds of others write praising this Cabinet, and there seems to be no doubt but that the long-sought-for means of curing rheumatism, la grippe, Bright's disease and all kidney and urinary affections has been found. The

WELL-KNOWN CHRISTIAN MINISTER. Of Una, S. C., Rev. R. E. Peale, highly

recommends this Cabinet, as also does Mrs. Kendricks, Principal of Vassar College; Congressman John J. Lentz, John T. Brown, editor of the Christian Guide, many lawyers, physicians, ministers and hundreds of other influential people.

REDUCES OBESITY.

It is important to know that the inventor guarantees that obesity will be reduced 5 lbs. per week if these hot vapor baths are taken regularly. Scientific reasons are brought out in a very instructive little book issued by the makers. To

CURE BLOOD AND SKIN DISEASES

The Cabinet is unquestionably the best thing in the world. If people, instead of filling their system with more poison by taking drugs and nostrums, would get into a Vapor Bath Cabinet and sweat out these poisons and assist Nature to act, they would have a skin as clear and smooth as the most fastidious could desire.

THE GREAT FEATURE

Of this Bath Cabinet is that it gives a Hot Vapor Bath that opens the millions of pores all over the body, stimulating the sweat glands and forcing out by nature's method all the impure salts, acids and effete matter, which, if retained, overwork the heart, kidneys and the lungs and cause disease, debility and sluggishness. A Hot Vapor Bath instills new life from the very beginning, and makes you feel 10 years younger. With the bath, if desired, is a

HEAD AND COMPLEXION STEAMER

In which the face and head are given the same vapor treatment as the body. This produces the most wonderful results, removes pimples, blackheads, skin eruptions and

CURES CATARRH AND ASTHMA

L. B. Westbrook, Newton, Ia., writes: "For 45 years I have had catarrh and asthma to such an extent that it had eaten out the partition between my nostrils. Drugs and doctors did me no good. The first vapor bath I took helped me and two weeks' use cured me entirely, and I have never had a twinge since."

WHATEVER WILL HASTEN PERSPIRATION,

Every one knows, is beneficial. Turkish baths, massage, hot drinks, stimulants, hot foot baths are all known to be beneficial, but the best of these methods become crude and insignificant when compared to the convenient and marvelous curative power of the Cabinet Bath referred to above. The Cabinet is known as the

QUAKER FOLDING THERMAL

Vapor Bath Cabinet was patented May 18, 1897, and is made only in Cincinnati, O. This Cabinet, we find, is durably made of best materials. It is entered and vacated by a door at the side. The Cabinet is airtight, made of the best hygienic waterproof cloth, rubber lined, and a folding steel-plated frame supports it from top to bottom. The makers furnish a good alcohol stove with each Cabinet; also valuable receipts and formulas for medicated baths and ailments, as well as plain directions.

Another excellent feature is that it folds into so small a space that it may be carried when traveling—weighs but five pounds.

People don't need bath-rooms, as this

Cabinet may be used in any room. Thus bath-tubs have been discarded since the invention of this Cabinet, as it gives a far better bath for all cleansing purposes than soap and water. For the sick room its advantages are at once apparent. The Cabinet is amply large enough for any person. There have been

SO-CALLED CABINETS

On the market, but they were unsatisfactory, for they had no door, no supporting frame, but were simply a cheap affair to pull on or off over the head like a skirt or barrel, subjecting the body to sudden and dangerous changes of temperature, or made with a bulky wooden frame, which the heat and steam within the cabinet warped, cracked and caused to fall apart and soon become worthless.

The Quaker Cabinet made by the Cincinnati firm is the only practical article of its kind, and will last for years. It seems to satisfy and delight every user and the

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They assert positively, and their statements are backed by a vast amount of testimony from persons of influence, that their Cabinet will cure nervous troubles and debility, clear the skin, purify the blood, cure rheumatism. (They offer \$50 reward for a case that can not be relieved.) Cures women's troubles, la grippe, sleeplessness, obesity, neuralgia, headaches, gout, sciatica, piles, dropsy, blood and skin diseases, liver and kidney troubles. It will

CURE A HARD COLD

With one bath, and break up all symptoms of la grippe, fevers, pneumonia, bronchitis, asthma, and is really a household necessity. It is the most

CLEANSING AND INVIGORATING BATH known, and all those enjoying health should use it at least once or twice a week, but its great value lies in its marvelous power to draw out of the system the impurities that cause disease, and for this reason is really a godsend to all humanity.

HOW TO GET ONE.

All our readers who want to enjoy perfect health, prevent disease or are afflicted should have one of these remarkable Cabinets. The price is wonderfully low; space prevents a detailed description, but it will bear out the most exacting demand for durability and curative properties. Write to the World Manufacturing Co., 17 World Building, Cincinnati, O., and ask them to send you their pamphlets and circulars describing this invention. The regular price of this Cabinet is \$5. Head Steaming Attachment, if desired, \$1 extra, and it is indeed difficult to imagine where one could invest that amount of money in anything else that guarantees so much real, genuine health, vigor and strength.

Write today for full information, or better still, order a Cabinet. You won't be deceived or disappointed, as the makers guarantee every Cabinet, and will refund your money if not just as represented. They are reliable and responsible. Capital, \$100,000, and fill all orders promptly upon receipt of remittance.

Don't fail to send for booklet, as it will prove very interesting reading.

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